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Lessons From Russia

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

THE UNEMPLOYMENT SITUATION CONSIDERED

Apropos of the present nation-wide crisis in non-employment we quote a paragraph from an editorial recently appearing in the *Congregationalist*. "Among the reasons for unemployment are mass production and the introducing of machines which take the places of many workers. One girl operating a cutting machine in a clothing factory does as much work as twenty-five used to do. One girl with a wrapping machine takes the place of 100. A shoe-lasting machine does the work of eight men, a window-glass machine does the work of twenty, a bottle-making machine of fifty-four. If one machine can do the work of a dozen or 100 workers, and such machines are numerous—of course, hosts of workers are thrown out of work. The progress of invention and scientific management means more work by electric power, more machines, and an ever-decreasing number of men to do the work. Some industries have dwindled, and some have disappeared. Fortunately, certain big new industries have developed, and employed large numbers of workers. For instance, the automobile, airplane and radio industries. A hope for the future is in the development of still other new industries. But the machine age, while serving men, is hard on men in these employment changes. Here is one of the most serious challenges of our times for our captains of industry and our government leaders."

FOREIGN BORN HARD HIT BY DEPRESSION

Foreign born workers in the industrial centers in this country are bearing in great numbers the heaviest brunt of the unemployment situation. Any non-citizen who having exhausted his own resources accepts relief within five years after entering this country, faces danger of deportation. In discussing some of the social consequences of unemployment, Edith Terry Bremer, executive of the Immigration and Foreign Communities Department of the National Board of the Y. W. C. A. says these facts are little realized. "As the long line of the unemployed stretches, it is the men and women of all ages with foreign names or marked accents or without citizenship papers who are thrown out first. Some employment bureaus are refusing to register anyone with a foreign name or accent. The foreign name can easily be changed and often is. But the language handicap cannot so easily be cured. Many states and an increasing number of cities have made it illegal to employ non-citizens in any connection with public works. This applies to the humblest stoker or brass polisher in any municipal or state owned institution." It is inevitable a high proportion of relief to tide unemployed families through the winter will include the foreign born. It is hoped that the Secretary of Labor will exercise the discrimination allowed him to prevent deportation of persons legally in this country and extend it to these victims of our present economic depression. The American spirit of fair play surely will be brought to bear on these people who through no fault of their own become the most helpless in the present emergency."

CONSIDERED OUTSTANDING PLAY OF YEAR

Popular demand for the production in London, England, of "Green Pastures," American theatrical sensation of the year, continues to grow, and may yet bring about a reversal of the censorship which so far has barred the play from England as sacrilegious. English people who have seen the production in New York were greatly impressed by it and are urging that the ban be lifted. Among these is George Arliss, famous actor, who is quoted as commending the play in the highest terms. Green Pastures, said to be based on Roark Bradford's "Old

Man Adam and His Children," is a dramatization of Bible history from the creation to the time of Christ. It is produced by an all-Negro cast of nearly a hundred actors, supported by a remarkable choir which binds the scenes together with a program of Negro spirituals appropriate to the story. It has been running for months in New York and is conceded by American critics to be the outstanding play of the year.

ANNUAL OBSERVANCE OF CHILD LABOR DAY

Since 1907 the observance of the last Saturday and Sunday in January as "Child Labor Day" has been increasingly recognized. In 1931 this custom of holding an annual review of the child labor situation will be especially timely, following so closely as it does upon President Hoover's White House Conference on Child Health and Protection. At this Conference, to be held in Washington in November, a special Committee on Vocational Guidance and Child Labor of which Miss Anne S. Davis, of Chicago, is chairman, will present a complete summary of the child labor situation in this country together with carefully formulated recommendations for future action. Although the figures of the 1930 census with regard to the employment of children have not yet been compiled, there is ample evidence that children are still employed under harmful conditions in every state. There is not a single state with laws so adequate, enforcement so rigorous, educational standards so high that it can afford to point out the derelictions of other states and ignore its own. The number of children going to work is but one factor in the child labor situation. The educational requirements which they must meet before leaving school, standards for insuring their physical fitness for work, the hours of work, the types of occupations they enter, whether or not they are permitted to go into occupations which may subject them to industrial accidents or moral hazards—all these points must be considered in determining how free a given community is from the evils of child labor. Child Labor Day presents the opportunity for the people of any state to give thought once again to the conditions of child employment in their own community. Any one interested in knowing more about child labor conditions can secure information from the National Child Labor Committee, 215 Fourth Avenue, New York City. This Committee will send free of charge to any interested reader, information with regard to child labor in any state together with literature, posters, plays and photographs.

NEGRO PROGRESS SHOWN IN PAINTINGS

A series of mural paintings illustrating the history of the Negro in America and the contribution of the race to American progress is proving one of the most interesting features of the new Fisk University library now nearing completion. Religion, emancipation and education are depicted as the three great factors in the progress of the race, as illustrated in a great number of vivid pictures. The interest is heightened by the fact that the artist is himself a Negro, Aaron Douglas, a native of the South now working in New York, where he has attained enviable recognition. A feature writer for the Nashville Banner says of him: "There is no Caucasian strain to explain Aaron Douglas' unusual gifts. His success, modestly borne, writes an inspiring chapter in the advancement of his people."

God is immanent in the universe and in man, so no matter where we may be God is about us and within us; but this glorious fact avails us little if we are not aware of it.

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WALTER C. WOODWARD, Editor

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Some Lessons from Russia

IV.

WE HAVE said that flaming enthusiasm is the distinctive characteristic of the communist. The emotional explosive back of this enthusiasm is a passion for social justice and for the welfare of the common people. It is a new phenomenon in history—the spectacle of one of the great nations of the world devoting all the powers and machinery of government and all its economic resources, to the single purpose of creating for the poor and unprivileged people a comfortable world in which to live and work. The spirit of this purpose is so closely akin to that of Jesus of Nazareth that one wonders why this momentous experiment is not viewed with a little more sympathy on the part of the followers of this same Jesus, despite the fact that they cannot approve the method whereby the experiment is being attempted.

Evidence of this social passion greets the visitor in Russia on every hand. Those high in authority in the government consider themselves as but servants of humanity. And servants they are, spending themselves in ceaseless and taxing labor at salaries less than skilled laborers get as wages in this country. Everything that financial resources make possible is done for the comfort and well being of the working people. Reasonable prices are fixed for food and clothing. Working conditions in factories are made safe and comfortable. A six and seven hour work day is in force with every fifth day given for rest. An adequate system of social insurance against sickness, accident, unemployment and old age is provided from the excess profits of industry that capital appropriates in other countries. An ambitious program of public health and hospitalization conserves the physical welfare of the people. Public playgrounds for children and recreation parks for all, conduce to the general health through wholesome recreation. Workers are given at least two weeks' vacation in travel or in commodious vacation homes, many of the latter being former palaces of the old aristocracy of blood and wealth. The cultural as well as the material needs of the people are ministered to. Russia's wealth of literature, art and music is devoted to the common good. Even the villages now have their reading rooms, around which cultural circles form. In cities there are "Houses of Peasants" where visitors from the farms receive legal, agricultural and medical aid free of charge. Nothing is thought too good in Russia today for the poor and the hitherto unprivileged.

It would be easy on the other hand to show the

limitations of the communistic system—above all its fatal weakness in denying the religious element in life. There is a manifest difference in emphasis between communism and Christianity. The one has reverence for society as a whole, rather than for the individual, save as a means to social ends. Christianity has reverence for individual personality, for each person as a child of God, an end in his own absolute right. The latter holds that man's highest attainment is spiritual rather than material and therefore places first emphasis upon an experience in heart and life that puts man in harmony with God and the divine purpose. Communism makes the social and material approach to life while the approach made by Christianity is individual and spiritual.

In a word, Christianity's objection to communism is that it does not go far enough in its effort to ameliorate human life. But there are a few pertinent questions that may well be put to organized Christianity in this connection. Granted that communism doesn't go far enough—shouldn't Christianity go that far? Life is more than food and raiment, to be sure—none the less it is that much. In the degree to which it lags behind communism or any other "ism" in its espousal of an adequate program of social justice and welfare for the so-called common people, Christianity is not only limiting the proper field of its operations—it is defeating its own primary and higher purpose.

Our implication is clear that Christianity has not properly concerned itself with the social welfare of those for whom it has a spiritual concern. We are not unmindful of the beneficent influence exerted by the Christian Church throughout its history in behalf of human welfare. It is almost an axiom that the standards of life have been highest in those countries in which the Christian religion has been a ruling force. The question remains, however, whether the Church is adequately maintaining its honorable record. In this day of rapidly changing industrial conditions, of constantly shifting social situations, is its sense of social concern keen and saving?

It is not our wish to sit in judgment upon the church of which we are a very fallible member. We do not speak as one having authority in this field, but we may be permitted, no doubt, to ask a few more or less pertinent questions for our mutual consideration. Why is it that the working classes as a whole do not look upon the Christian Church as an active friend? Is it true that it has become for the most part an

organization for the comfortable and respectable? Do we welcome the lowly among us as fellow-members, regardless of station in life and regardless of race? In time of general financial depression such as the present one, is there a burden of concern in the Church over an economic system in which the brunt of unemployment with its attendant suffering falls almost wholly upon the working people? When forces of wealth use their power to intimidate and persecute those within their control, does the Church raise its voice in protest? When manifest injustice is done whereby innocent men are wrongfully imprisoned as undesirables, does the Church champion the cause of the persecuted? Is the Church today visiting those who are sick and in prison, who are hungry and needy, in the sense of addressing itself to the conditions underlying their misfortune?

Gone are the days when the Church can go out to "save souls" for Christ, while passing by on the other side men, women and children lying undone and stricken by the roadside of our modern industrialism. If ministering to the industrially bruised and broken, and trying to correct the conditions under which they suffer, is not the concern of the Church, it will be futile for it to pray for a revival of religion among men. Whether the Church realizes it or not, communism is bidding against it dangerously for the allegiance of the world's common people, the workers. If the Church loses, it will lose through its lack of social passion. Wouldn't it be the irony of history if Christ, the friend of the masses, should have to look to the communists, who deny him, to promote social righteousness on earth?

The Prophet and Mysticism

BY BISHOP FRANCIS J. MCCONNELL

An Address Given April 30 at the Yale Divinity School Convocation

IT WOULD seem that the truest way of being with God is to look at the objects of the divine purpose. Communion implies not absorption of persons in one another but absorption in common tasks. Take the most intimate form of companionship the human race knows, that of marriage. How many marriages could endure long if they had for their ideal just mutual contemplation? Let the man be the expression of the highest masculine perfection and the woman the loveliest manifestation of feminine virtues. Such objects in themselves are worthy of contemplation, but the direct gaze is not the path toward completest understanding and appreciation between husband and wife. That appreciation is an indefinable realization of values arising out of working together.

So it must be with the human and the divine. There is today much practical mysticism, by which I mean subtle illumination growing out of the actual attempt to know and do the will of God. Speaking again without disparagement, a great deal of what passes as mysticism seems to lack the redemptive note. In all the speech about losing himself in God the mystic reveals that it is himself he desires to be lost. He is seeking the vision of God as a thing-in-itself for himself. It is odd that such vision so often misses the redemptive element in the divine nature. The cross at the heart of God—the Lamb slain from the foundation of the world—the desire to fill up that which is lacking in the sufferings of Christ, is harder to fit into the mystic experience of latter-day preaching than into the prophetic message.

The prophet never could adjust himself to the evils of this present world. It is not conceivable that he would have been satisfied with an ineffable experience in the presence of evils from which men could be redeemed except as giving him new power to cope with those evils. Take such a query as that of Habbakuk as to the justice of God in the presence of undeserved suffering by peoples. This question does not fit in well with a mystic vision of ineffability. In a word, prophetic feeling is quite commonly that of strain not possible to relieve as long as the centers of woe in the universe are not relieved of strain.

If I were to hazard a guess as to what a prophetic mysticism today would be, I think I should have to keep the moral aspects in the first place—the gaze not just upon God as an end-in-himself but upon the objects of God's concern; except, I

must always repeat, as such gaze upon God as end-in-himself might, paradoxically enough, lead to possession of redemptive means-in-themselves. As prophecy came to its loftiest heights the prophets asked as to how God felt about the world and as to his redemptive purpose toward the world. Prophetic mysticism would not rest until it had climbed highest peaks of the divine attainable, but having attained those peaks it would not direct all its gaze upward toward the skies, but would turn downward toward the plains where men live—or would by what Hocking calls the "alternation" of mysticism look now down and now up—and now up and now down. It would strive not only to see God but to see the world as God sees it. If direct vision was sought it would be for the sake of larger vision for men.

There is enough in everyday experience to make the prophetic experience intelligible to us—at least enough to keep it from an unnatural strangeness. That experience centers in the attitude of will, just like the multitudinous deeds of daily life which control our thinking. Thoughts which are serious enough to affect our will-attitudes are sooner or later likely to affect also that realm which the psychologists call the sub-conscious or the unconscious. Poincare, one of the ablest mathematicians of the last generation, used to say that in handling problems he first fixed the problem itself definitely in mind, then turned to it as often as he felt inclined, bringing it up now and again, and then for a season putting it to one side. Suddenly some day, often in the midst of the least promising contexts, mathematically speaking, the solution would flash upon him.

This entirely normal experience may give a clue to the processes of prophetic mysticism. The passivity, of which the conventional mystic says so much, is the relaxation which follows the tense deliberate spiritual effort, though the mind may be still in its own way slowly circling around its problem. The long brooding is what would be called by thinkers like Graham Wallas the "period of incubation" when the mind, like the organism which it is, is stirring in naturally organic ways. The sudden inspiration is the quick flowering out of the processes which have thus been moving. In one of his matchless parables Jesus spoke of the husbandman as allowing the seed to take care of itself through a long growth—the seed springeth up, he knoweth not how. When, however, the time

of harvest is come, *immediately* he putteth in the sickle. This immediate putting in the sickle is characteristic of prophetic utterance. Broodings that the world knows not of break forth as trumpet calls. The prophet announces. He does not explain.

The prophet at his finest and best arrives at moral expertness. This expertness does not depend upon the possession of any special faculty, but upon the development of powers entirely human. The prophet reaches the stage where he is sure of his truth. He cannot tell just why, but he is certain as men become certain in any affairs having to do with mighty life concerns. God has spoken to him, because the message has that spiritual quality which can come from no source but God. Always the direct insight of the prophet appears to be the ground of his certainty.

We have here the same mystery of expertness which we meet in any realm of extraordinary human attainment. The expert can seldom describe the secret of his own power. By long and absorbed practice he comes to the power just to do what seems to the untrained to be mysterious. In this sense there is no explaining "authority." The scientist comes to a discernment practically unerring—especially where skill is involved. With a surgeon, for example, the skill is wrought even into his fingertips. So with artistic insight. We do not wisely ask artists to tell why one picture, or sculpture, or cathedral is a masterpiece and another commonplace. Thus, finally, with moral seeing. The prophet came to the power to see—and he saw and spoke. In thus seeing and speaking he felt that he had seen the Lord and was speaking his truth. This moral insight, it seems to me, must be the touchstone of any mysticism claiming to be prophetic.

Mysticism is like radium—enormously powerful and incredibly beneficial for mankind—and excessively dangerous. The prophet with his keen awareness of moral values is the expert most capable of handling it.

Amateur Theologians

By D. ELTON TRUEBLOOD

NO PROFESSION is safe from the encroachments of the rank outsider, but the theologian is particularly endangered by unfair competition. Insurance agents have difficulty in protecting their field against indigent and leisured college professors, while realtors learn to see a competitor in every retired farmer, but the theologian's special task is likely to be attempted by every man who knows how to put words on paper. The tables of contents of the current popular magazines indicate that a great deal of writing about religion is being read, but a surprisingly small amount of it has been written by professional theologians; the amateurs have ruthlessly appropriated the field and gathered in the honor. On a specialized subject such as astronomy most men are silent, but on a subject as universal and intimate as religion all feel the right to be heard.

Of all the amateur theologians of the last year or two, the scientists, and particularly the physicists, are clearly the most important. A. S. Eddington is an astro-physicist, but he has become the leading theologian, so far as America is concerned, of this particular time. No doubt many read "The Nature of the Physical World" because of a pure interest in modern science and a hope of understanding relativity, but there are evidences that many more were spurred on by the rumor that the learned astronomer had some light to shed on the problem of how to be religious though intelligent. Several have admitted that their hearts beat a little faster with anticipation as they neared the later chapters and some even read the conclusion first. The average reader, who was often a minister, waded manfully through discussions of space-time, but his interest quickened when he read that "the crudest anthropomorphic image of a spiritual deity can scarcely be so

wide of the truth as one conceived in terms of metrical equations." When Eddington delivered his Swarthmore Lecture in London on "Science and the Unseen World," the large auditorium in Friends House was totally inadequate. And why? Were people wanting to listen to science or to theology? Obviously it was the latter, but the interesting fact was that they wanted to hear theology from the lips of a scientist. It is hard for the professional theologian to thrive in the face of such competition.

Side by side with the scientists in their invasion of the theological field are the men of letters. The *literati* have always been fascinated by the perennial problems of religion, but now they show their interest in an unusual degree. Nearly a hundred years ago Carlyle maintained with vigor that the men of letters are the true priests and prophets, and the Twentieth Century afforded ample verification of his thesis. "The Church is the working recognized Union of our Priests and Prophets, of those who by wise teaching guide the souls of men." And then with characteristic hyperbole the admirer of heroes continues, "He that can write a true Book, to persuade England, is not he the Bishop and Archbishop, the Primate of England and of all England? I many a time say, the writers of Newspapers, Pamphlets, Poems, Books, these are the real working effective Church of a modern country."

If one defines theology broadly enough to include morals, the eminence of the literary gentlemen is unchallenged, for most of them are obsessed with the question of how life may be lived decently and well. The sophists and the prophets have much to tell us about the art of living, it is true, but for the really significant truths bearing on the good life, we go to the poets. Dante goes deeper than the Schoolmen and Goethe's pulpit is more significant than that of the most popular clergyman. Much of the enormous influence of Plato is due to the fact that he was a poet as well as a moralist.

There are at least two reasons why the *literati* surpass the moralists at their own game. In the first place the writers of pure literature do not know the conventional language of those who argue with each other on problems of ethical theory and practice. Thus the poets are free to shed light on the good life in fresh and stimulating ways. In this, as in so many other fields, the amateurs do better than the professionals, because their lack of knowledge of approved technique is more than balanced by escape from hampering patterns of thought. An even greater advantage obtained by the man of letters is due to the fact that he is, first of all, an artist. The ethical problem is fundamentally an aesthetic one and is, therefore, understood best by a person who is an artist, no matter what his particular field, because the great principles of any one art apply to all. The man of letters is often a better moralist than is the writer of an ethics textbook, because the normal medium of the former is poetry, while the normal medium of the latter is prose.

Possibly the best modern example of literary theology is seen in the work of G. K. Chesterton. For a quarter century this versatile genius, who calls himself a journalist, has been writing, and the fundamental aim of his entire output is not far to seek. Chesterton believes firmly in the Christian view of life and proposes to convert as many persons to that view as is possible. What he, like every other sane person, cares most about is man's eternal destiny and significance, so the subject of religion crops up everywhere. Has there ever been a finer apologetic for Christianity than that found in the essay called "Omar and the Sacred Vine?" In a manner natural to a journalist, but unthinkable in a professional theologian, this apologist makes the childlike spirit of the Christian seem a much more joyous thing than the satisfactions of the Epicurean. Chesterton is not a theologian, but he pays constant homage to the Queen of the Sciences.

The *literati* often echo what the trained theologians have said, but when the writers say it, people listen. Spinoza,

and many others, understood perfectly the insufficiency of the masculine pronoun "in allusions to the Fundamental Energy," but when Thomas Hardy, a poet and novelist, made the point, he was quoted endlessly. And Browning's optimistic line from Pippa is quoted by scores who never heard of Leibnitz. Read the following paragraph and guess the occupation of the author:

"But in all these matters silence is the final eloquence. One does not argue with moonlight. Men talk of finding God, but no wonder it is difficult; He is hidden in that deepest of all hiding places, your own heart. You yourself are a part of Him. The chief danger is to be prosaic."

Habitual readers of that delightful column, "The Bowling Green," may have little difficulty in guessing that the author is a versatile man of letters and Christopher Morley himself. The quotation is from a highly provocative little book, "Religio Journalistici." Men seem particularly anxious to read a *Religio* written by one who is not a professional religionist, and it must be said that they are often well rewarded. Witness the popularity of "Religio Medici" and of Gilbert Murray's essay called "Religio Grammatici." You will find this last in a collection of essays called "Tradition and Progress."

If it is true that Christopher Morley's column in *The Saturday Review of Literature* reeks with religious apologetic, it is still more true of the editorials in the same magazine, a magazine supposedly devoted simply to letters and not to faith. Dr. Canby honors science, but maintains that religious truth has a method of its own which is just as valid as the scientific method. He says, in season and out, that the humanism of Irving Babbitt and his group does not go far enough.

It should be said, for the sake of completeness, that not all the amateur theologians are on the side of the angels. H. L. Mencken has taken the field once more in characteristic fashion and has produced what one reviewer has aptly styled a treatise on "the cause and cure of God." But a theologian the famous Baltimorean assuredly is, for we must remember that atheism is a theory about God as truly as is theism. Mr. Mencken cannot keep away from the discussion of religion, he is irresistibly drawn to theology, and he will not lack readers.

At first the professional theologian tends to be disgruntled at the sight of this shameless poaching on his territory, but, on second thought, he finds the tendency a cause for thanksgiving. The subject of religion is so large and so full of genuine human interest that there is room for all who have ideas. It may be that some of the efforts of the lay apologists will discover new treasures because of ignorance of past searchings. In any case, is it a totally materialistic age when a magazine is not complete without a treatise on God? What we need to do now is to translate some of the talk about religion into experience of religion.

Baltimore, Md.

"Keep Thy Foot"

By OTIS LE ROSS

TO EDUCATORS the world over comes the admonition first sounded centuries ago, "Keep thy foot when thou goest to the house of God." (Eccl. 5:1) To keep one's foot may mean a considerable number of things. We catch the full import of the message, however, when we recall the custom of building the approach to ancient temples in an odd number of steps so that it might be possible for the worshipper who started out on the right foot to let that foot be the first to enter the holy place. "Keep thy foot" might be rendered, "Make the right start, and once you are started, watch your step." The right start is apt to insure the right finish, and it is upon this premise that we have built our system of modern education. We are not satisfied merely to build up a body of factual knowledge and to rest there. "Boys and girls must learn," we argue, "to adapt themselves to the world in which they are to live. We

must teach them the facts of life, but we must teach them, too, how to 'get on' with their fellows." In short, we endeavor to start them off on the right foot.

We are agreed, for the most part, that education must be social and political and economic. We teach geography, history, and arithmetic—and as the years go by we add literature, science, economics and a dozen other subjects to our curriculum, all to the end that young men and women may be the better prepared to cope with the increasingly complex problems of human existence. And finally, when we send these students out into the world, we give them our blessing—and our parting admonition is apt to be, "Keep thy head."

"Keep thy head," we say, "when thou dealest with men." We know that satisfactory human relationships demand level-headedness, and our whole educational system has been evolved with full regard for the necessity of clear thought and speech and action. To be sure, our attempts to teach successfully oftentimes fall far short of the goal which we may have set up for ourselves, but so long as we are in the business of education there must be no swerving or turning back. And we go on, day after day and year after year, voicing the appeal for clear, accurate, effective thought, speech, and action—all in the hope that we may one day raise the level of human relationships.

Our stimulation of the social, the political, and the economic point of view is not enough. Without religious education the job is not done. As we say to the young men and women about to enter the world of human relationships, "Keep thy head when thou dealest with men," so must we add, "and keep thy foot when thou goest to the house of God." Our schools, colleges, and universities have set about the problem of adjusting youth to the business of satisfactory living and human association. Our churches have entered the field of Christian Education. But the success of school and church in this important work of adjustment is contingent upon the lives of educators—both in the church and out of it. Example is mightier than precept, and it matters little whether the classroom be in the Sunday school or the Monday school—one thing is certain: the teacher who cannot keep his "head" and his "foot" will find it difficult to point to any measure of success in the business of Christian and moral education.

It is one thing to get the right start; it is quite another to keep it. It is one thing to give the right start; it is quite another to sustain it. "Keep thy foot when thou goest to the house of God" is sound advice for all time and people. These are not the words of a cynic; they are the words of a wise man who sounds a note which brings to our ears a familiar strain of other words uttered by a greater than he, beginning, "If the blind lead the blind . . ." He who would lead and teach needs often to hear the still small voice admonishing, "Mind your foot!"

Christian education is not and cannot be confined to the church alone. Everyone who is imbued with the spirit of Christ has a part to play in the program of Christian Education the world over. Christian education is infinitely more than a series of lessons in a Sunday School, however important and desirable those lessons may be; its program reaches far beyond the confines of church or city or state; it must penetrate to the office, the mine, the market, the field, the home, the seat of government; it has a message for child and adult without regard to race or color or position. Its successful teachers are those who have heard the admonition of old, "Keep thy foot" and who, having heard, are endeavoring to heed.

Santa Barbara, California.

A preacher is never nearer to the center of the gospel than when he is urging men to think peace, than when he is exhorting men to work with their might against the genius and schemes of those who in blindness are endeavoring to perpetuate the reign of Caesar.—CHARLES E. JEFFERSON.

In the Land of the Soviets

Marriage and the Home in Russia

IV.

HOW persistent and misleading a malicious rumor may prove! In the days following the Bolshevik Revolution, the story was widely circulated that Russia was nationalizing its women. Despite the repeated exposure of the falsity of the statement, many people still think that women are common property in Russia, having been appropriated by the State for its own communistic purpose; that homes no longer exist in that topsy-turvy country and that the people live in state houses or barracks.

While the home still exists in Russia, and on the basis of the marriage relationship, it is true that there is that in the communistic philosophy which inevitably tends to minimize home life as we value it. In the first place, the home at its best enhances individual personality. Communism, on the other hand, emphasizes the social group embodied in the State. The individual must be submerged in the social will of the whole. It is partly on this same ground that religion is frowned upon as introducing an element in human life that competes with the State for the allegiance of the individual.

There is also a material factor in the communist's attitude toward the home. He believes as Rousseau once stated, that the beginnings of human inequality and bondage were made when for the first time a man marked off a plot of ground for himself and said, "This is mine." The physical basis of the home is found in private ownership of the house which shelters it, and of the land on which this house stands. In a word, there is too close a relationship between the home and the system of private ownership to suit the communist.

THE NEW WOMAN IN RUSSIA

Furthermore, there are certain practical considerations that militate against normal home life in Russia. One is presented by the inclusion of woman in the ranks of labor along with men. She thereby becomes primarily a worker, in the industrial sense, rather than a homemaker. Ultimately, the Bolsheviks hope to have nurseries and day homes for children so that mothers may be relieved so far as possible from the confining care of their little ones. Even now there are many such homes, corresponding to our day nurseries, where children spend the working hours of the day. The idea is that women should be relatively free to follow their own interests, as men do, in-

stead of being tied down to home duties. To one emancipated woman it was suggested that her first responsibility and her chief devotion were to her children, whereupon she vigorously advocated the Russian system. "I love my children," she protested, "but why should I spend all my time with them? They are well cared for and I appreciate them all the more from the fact that I am not worried with their care continually."

OH DAY OF REST AND GLADNESS!

Another factor that must be counted against the unity of the Russian home is the five-day week. According to the new system, a laborer works four days and takes the fifth day for rest and recreation. There is no general day of rest, however, corresponding to our Sunday. In a family of five including parents and three children old enough to work, each member might have a separate day of rest. It was urged upon a communist that this arrangement tends unfortunately to separate husband and wife, but he raised the question as to why they should want to be together so much of the time! It was his idea that they should be free to go their own way untrammelled by marital obligations—to make it a day of real rest in short!

CLOSE QUARTERS FOR FAIR

Wretched housing conditions make wholesome home life difficult in the large cities of Russia. In Moscow the population has increased very rapidly within recent years, with comparatively little increase in housing accommodations. As a result, people are crowded together in a way that is deplorable. It is by no means uncommon for two families to occupy but one room between them. In such cases, much ingenuity is shown in placing pieces of furniture in a way to serve as partitions. We were in the living quarters of a friend who said their accommodations were counted as quite regal in their proportions by the community, yet in their house there were ten families and all used the same kitchen and one big stove. Each housewife had a little section marked off as her "eminent domain" of culinary operations and woe betide her who strayed across her boundary line.

Not infrequently it occurs that a married couple must live apart for months before they can find a room in which to begin housekeeping. On the other hand, it often happens that divorced couples

are forced to continue living in the same room for want of a place for either to go. One day while some of our group were in a court room a petition was presented by a woman praying the court to evict her undesirable divorced husband from her apartment, the divorce having been granted about a year before. She got this much relief—the court gave the detached husband three months more in which to locate other quarters.

A CASE OF SEVEN IN ONE

An additional illustration of what are considered adequate, if not palatial, living accommodations in Moscow, occurs to us here. We had made the acquaintance of a self-expatriated Englishman who, for some inscrutable reason, has chosen to live in Moscow for several years, eking out an apparently somewhat precarious existence by teaching and writing. Having cast his lot with the Bolsheviks, he has become one of them in spirit—and in appearance and manner of life, we might add. He asked us to come around to his apartment on a certain evening, it being his weekly night "at home" to a group of boon companions. We pleaded a dinner engagement but he urged us to come on after the dinner, regardless of the lateness of the hour. Taking him at his word, three of us located his lair about midnight on the third story of an old building, on the first floor of which was a bakery. Our litterateur-pedagogue was ensconced in a room which was at one and the same time his library, sitting room, study, typewriter room, kitchen, dining room and bed room. It was perhaps 8 x 12 feet, yet it was with some difficulty that he had been able to retain it, since his quarters were considered too capacious for a single person to occupy. As a matter of fact his floor space exceeded the dimensions officially prescribed.

BOLSHEVIK OR JUST BOHEMIAN?

Incidentally, we found ourselves in a nest of young make-believe communists, three of whom were Americans, who seemed to gravitate to the more elderly Bolshevik-veneered Britisher. Like him they were unshaven, if not unwashed. Like him they drank from the bottle of wine as long as it lasted, then falling back upon the more lowly vodka. Unlike him they had no recourse to the little box of snuff with which he continually regaled himself. One of the young men in the group was of particular in-

terest to us. Having been born a Count, he is all out of luck. He comes of a prominent family of the old Russian aristocracy, being a descendant of Catherine the Great and one of her numerous lovers. Despite the fact that he freely accepts the Revolution and wishes to cast his lot with its fortunes, he is outside the Bolshevik pale, being a member of a proscribed class. Hiding his identity, he joined the Red Army a few years ago, but he was found out and discharged. His wife works, but about all he finds to do is to shovel snow in winter. He isn't allowed to leave the country, yet there is no place for him within its borders.

SEX RELATIONS FREE AND EASY

When it comes to the question of the relations between the sexes, we speak with diffidence. In the first place, one's direct information in this field is necessarily restricted, and in the second place, Russian conceptions and practice are so different from our own in some respects that it is difficult to find a common standard of judgment. For example, our western sensibilities are shocked at the suggestion of men and women, void of clothing or bathing suits, using the same bathing beach together. There seems to be an absence of sex consciousness to a degree hardly understandable by a western European or an American. Even so, certain proprieties are observed, in keeping with the situation.

From the western viewpoint, sex relations are free and easy in Russia. Mutual desire for each other on the part of a couple is the criterion observed, against which there are few if any inhibitions. All children, whether born in formal wedlock or not, are declared legitimate. In a sense, this is a part of the new freedom of the present regime. We are told that in the flush of the early years of revolution and liberty, there was a manifest tendency toward promiscuity but that in the second sober thought of experience, the tendency has been checked. A native Russian who is on the Faculty of an American university, but who keeps in touch with the conditions in his home land, was in Moscow when we were and gave it as his opinion that sexually, Russian young people are more moral than are those in our own United States. We cannot say.

OBSERVING YOUNG RUSSIA AT PLAY

In this connection we must, in justice, give our impression of Russian young people as we observed them to advantage on one occasion. One night we visited the Park of Culture and Rest, which is a combination of playgrounds and amusement park, with propaganda and uplift exhibits generously featured here and there. The very first impression was favorable in the absence of

commercialized amusement, of gaudy gilt and glitter, and of the insufferable noise and din that have come in our country to be associated with public amusement places. We found hundreds of boys and girls and young men and young women, enjoying themselves in group games together in the most wholesome atmosphere imaginable. They seemed to have the most unalloyed pleasure in exercises, games and frolics so simple and old fashioned that we couldn't imagine them as appealing to modern, sophisticated American youth. There was evidence of democracy as well as simplicity. Everyone was welcome to join the happy circle. There was folk dancing, which is encouraged by the government, but we saw no dancing by couples. All told, there was an exuberance of spirit, an abandon of joyous activity, with a marked absence of sex consciousness. We could not help feeling a new sense of hope for the Russia of the future after seeing her young people at play on that summer evening in Moscow.

SEEING 'EM COME AND GO

Marriage in Russia is easy of ingress and egress as observed by members of our group. It is a case of easy come and easy go. In the communistic procedure there is no "wedding." When a man and woman decide to live together they merely appear at the registry office and sign up. In the case of one couple, the man was but twenty-six years old but had already been married three times. This was doubtless rather exceptional, however. They were followed by another couple, a Russian and an Armenian girl, who seemed to be true lovers. "There will never be any divorce for us," they declared.

An amusing incident was observed one day at the registry office. A young fellow rushed in with his girl friend and insisted on getting recorded instant. It was gently pointed out to him that there was a waiting line and he must stand his turn. But he couldn't wait, he protested. He worked at a moving picture house and had only an hour off in which to get married. The official insisted that he must get in line. The im-

patient groom would go outside, think up some new pretext for urgency, then rush back in to urge it upon the unyielding and unfeeling autocrat of the marriage desk. His unshaven appearance made his insistence the more ludicrous. He got no sympathy from onlookers who made merry at his expense, saying it wouldn't hurt him to wait until his day of rest when he would have more time. Finally he gave up in despair and ran away to live to get married another day, let us hope.

On another day a woman entered to record the fact that she was divorcing her husband. She came in a married woman and in five minutes went out a divorced one. No reason was asked or given. It is not even necessary that the party of the second part know of the intention of the party of the first part—in this case he didn't know. It isn't so simple as this, however, if children are involved. Then the question of their support must be worked out. In fact this responsibility, which the State rigorously imposes, acts as something of a check upon a man's philandering tendencies.

THE WOMAN STILL PAYS

Under the system of absolute equality between the sexes, the theory is that the woman is just as free to come and go in the marriage relationship as is the man. Perhaps it is thought that the realization of the fact that his wife can pick up and leave him any moment may make a man more thoughtful and appreciative of her. In practice, however, it is coming to be recognized that despite the principle of equality, the woman pays in Russia as she has always paid when marriage ties are loosely held. The government is taking some practical steps to prevent men from taking undue advantage of the situation. For example, if a man marries and divorces his wife within three months, the court construes his action as "constructive rape," holding that he has given evidence of his lack of good faith in assuming the marriage relationship.

A FIRM FOUNDATION GONE

One of the chief foundations of the home has been removed in Russia in the proscription of religion. However rude and primitive its manifestation, religion has always been intimately associated with the sanctity of the home. It has served as inspiration, and as a bond strengthening the family relationship. Can the home survive without it, either in Russia or in the United States of America?

W. C. W.

PETITION

Lord, grant me eyes, that I may see
Kind, helping hands, stretched out to me;
Unstop my ears, that I may hear
The music of the higher sphere;
Grant me a soul, which, in this clod,
Shall yearn to find Thy Kingdom, God;
Grant me a voice of calm within,
More constant than the calls of sin;
And finally, Lord, grant me unrest,
So shall my life retain its zest.

AVERY D. WEAGE.

Chicago, Ill.

Any man has an advantage who is born into a family where religion is simple and natural.—HALE.

Kansas Yearly Meeting in Session

Blessings and Disappointments are Mingled

ANOTHER session of Kansas Yearly Meeting of Friends has become history. It will be remembered a long time for the assortment of blessings and disappointments which it brought, but in the main, the final adjournment left a more harmonious feeling than was presaged by the earlier sessions.

The report of the year were very gratifying, so far as they related to the general condition of the church, and despite partial crops and low prices of wheat, most of the meetings made an excellent showing financially. This is due very largely to the budget system which has been in force during the past three years.

Visiting ministers and workers brought a real blessing to the meeting by their helpful messages. This is particularly true of Truman C. Kenworthy of Indiana and Thomas Henderson of Oberlin, Ohio, both of whom were heard daily. Truman Kenworthy had the worship hour at the close of each morning business session, while Thomas Henderson's evangelistic sermons at night were edifying to all and brought special blessings to many.

Other visitors were Charles E. Carey, of Fairmount, Ind., member of the Five Years Mission Board; Clarence E. Pickett, Secretary of the American Friends Service Committee; Inez Bachelor and Nettie Springer of Iowa, Walter H. Wilson, Superintendent of Nebraska Yearly Meeting, and W. L. and Mae Stanton, missionaries from Guatemala, all of whom were heard on more than one occasion. Later arrivals were Allison Rogers from Oregon; John Bond and Marinus Hagerman from Nebraska; F. Olen Hunt, of Missouri and Fred C. Harris, of Ohio.

The various activities in which the Yearly Meeting has been engaged appear to have been prosecuted with special vigor during the past year and the reports that were made were gratifying. This is especially true of the evangelistic, religious education, peace and temperance and social reform work. A little more stress was given to the work of the stewardship committee, which showed a decided increase in the number of tithers, and the report met with the best reception ever accorded it. It looks as if Kansas Yearly Meeting is going to bestir itself in this particular.

Friends University never made a more gratifying report than was made at Yearly Meeting this year. Despite the fact that the City of Wichita is sponsoring a municipal university which gives it quite a prestige, Friends University was able to pay all its bills and show a small balance. The income of the School

the past year was \$119,852.85, with disbursements aggregating \$117,931.22. Dr. W. O. Mendenhall, President of the University reported that despite much talk of hard times, the enrollment the first of October lacked but twelve of being as large as it was last year. The Board of Trustees of the University organized by the election of W. S. Hadley, president; Bert C. Wells, vice-president; Daniel W. Binford, secretary; J. H. Gidley, treasurer and E. L. Foulke, attorney.

Henry C. Fellow, chairman of the Educational Committee, in charge of secondary education, in his forty-first annual report, showed that there are 470 boys and girls from the homes of members of the Friends Church in Kansas Yearly Meeting attending high schools; 60 in academies; 140 in state and denominational colleges; 138 are teaching school; 48 are preparing to teach and 40 are preparing to enter some kind of Christian service.

Carl D. Byrd, statistical secretary, showed that the total membership of Kansas Yearly Meeting is 9,327.

Arthur B. Chilson, General Superintendent, in his annual report to the Yearly Meeting, demonstrated that he has been busy. He says it would be hard to find more self-sacrificing, and more loyal men and women than the pastors of the Yearly Meeting, many of them laboring uncomplainingly in their various fields on inadequate support.

Several meetings were left without pastors the past year, some because the pastors have withdrawn from pastoral work, others because the pastors have moved elsewhere and one because of death. Three young ministers have taken pastorates, four pastors have come from other Yearly Meetings and two from other churches, and there are but four meetings unsupplied with pastors, with a prospect that two of these at least, will be supplied soon. Four almost extinct meetings a year ago are again functioning and have regular pastors.

In a summary of his year's work, the Superintendent reported that he had visited 83 monthly meetings, 10 quarterly meetings, traveled 16,772 miles, written 2,700 letters and cards; edited 11 issues of the Yearly Meeting Bulletin, a new organ of the church; preached 89 sermons, held 90 conferences and held one series of meetings.

The Superintendent said that aggressive cooperation should be the watchword of the Yearly Meeting for the next year and urged that there be more efforts for soul-winning, missionary activities, an awakened interest in the enforcement

of the Eighteenth Amendment, better organized Bible study, a greater interest in stewardship and better work on the part of heads of departments in most of the meetings.

Frank C. Brown, who was chosen a year ago to succeed Dr. Edmund Stanley, deceased, as Clerk of the Yearly Meeting, gave such general satisfaction that he was unanimously re-elected at the Wednesday morning session. Mrs. Bertha Stubbs Sumpter was re-elected Reading Clerk; Vida Riggs Pribbenow, Recording Clerk and Harold Selleck, Assistant Recording Clerk. Coy L. Morgan of Gate, Okla., was chosen Announcing Clerk in place of H. Earl Cox, who some months ago gave up his pastoral work at Oregonia and moved to Idaho.

The Yearly Meeting was considerably exercised over a report that an attempt is to be made to legalize shows and theater performances for profit on Sunday in Kansas, and went on record with a vigorous protest against such a thing.

Fred R. Newkirk, Chairman of the Pastoral, Evangelistic and Church Extension Board, reported that two meetings in western Kansas have been discontinued the past year, but that three dormant meetings in the eastern part of the State have been revived and now have pastors.

Four young ministers have been recorded by their respective meetings the past year. They are, Dorothy Pittman, Roy Keys, Gorman Doubleday and Edgar Redfern.

Before it adjourned, Kansas Yearly Meeting took what many persons consider a backward step by withdrawing all financial support from the Boards of the Five Years Meeting. It was unquestionably the sentiment of the representatives present. The matter came up at the first business session when protests were read from eleven of the eighteen quarterly meetings against longer retaining membership in the Five Years Meeting. The feeling was tense for a time for some of the protests contained very pointed accusations. The proposition was referred to the representative body and came up at a later session, when the meeting approved a recommendation to withdraw all support from the Boards after March 31, and to defer the matter of withdrawal from membership in the Five Years Meeting for further action, all arrears to be paid in full, and the mission board of the Yearly Meeting was urged to take immediate steps to investigate possible mission fields for future occupancy.

ORMAN C. EMERY.

The beginning of salvation is the repentance that forsakes all, renounces all, relinquishes all, and follows Christ.—GLOVER.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

THE SERVICE COMMITTEE MEETS

Among the honored guests at the meeting of the A. F. S. C. meeting on October 23rd were Henry and Marcelle van Etten from the Paris Friends Center, Emma Cadbury from Vienna, Helena Graham and Agnes Graham Hargrave, from England, Charles Thompson of the Fellowship of Reconciliation, and Solomon Saad of Damascus who was to speak that evening upon his educational work in Syria.

Elizabeth Marsh reported on the Home Service work. The work in Marion continued in mild fashion until August 1st, but is now ended. In the ordinary Home Service there were thirty-one workers last summer, the cost to the Service Committee for traveling expenses, etc., being in all about \$1,530, an average of \$49 each. They served in Indian schools, in reformatories, in rural social service work, and in settlement work, city and country.

A WORD FROM LATIN AMERICA

Charles Thompson, representative of the F. O. R. in Latin America, was present at the meeting, and told something of the adventures of himself and wife in exploring the hearts of our southern neighbors. Two years ago Friends united with the F. O. R. to send delegates to Central America, to try to establish a basis for friendship with Sando. We were unable to do this, but we did lay foundations for the present work; and many, who two years ago thought our effort visionary, now are coming to see that the peaceful method of approach would have been better than that of marines.

"This year we have been exploring, making contacts in all the countries of Central America, Haiti, Santo Domingo, Cuba. It has been necessary for us to build up confidence; to assure people that we did not agree with intervention. The leaven is working. There are many men there who are trying to remake men, and the world. A number of labor leaders have organized a Fellowship group to carry the peace message. In Honduras we found a woman who has worked for peace for many years, and has banded many people together for it. She is a type of the crusaders who are cheered by finding sympathizers from the great nation north.

"I hope," he ended, "that you Friends will not forget your interest in education.

In Guatemala eighty per cent of the people are illiterate. This offers a great opportunity for scholarships for study here, scholarships for creative social achievement, as well as for actual study. When making plans, do not forget these neighbors so near by."

INTERNATIONAL NEWS NOTES

Lucy Meacham Thruston told of her work in preparing and distributing International News Notes to editors, teachers, and young people's groups. In six months, one paper used 471 inches, double space, of her material. Another in the same time used 166 inches. These are only examples of the way in which the articles are used in thirty-four states. In Iowa there are forty-one points of distribution, and in Baltimore alone, 150; the material is used in Costa Rica, Australia, Japan, and Mexico. The Commissioner of Education in Hawaii has asked to have it sent to the head of the seven educational divisions of the island.

Mrs. Thruston is now starting a new phase of the work. Many editors are pleased to receive exclusive news from foreign countries. Many items of international interest were gleaned from Clarence Pickett's journal for such distribution. Articles from our Centers are also most valuable in this connection. Even foreign language papers are asking for articles on their own country. "One Russian paper has published on its front page all that I could send it."

Both editors and teachers give much praise to the work. Only the overhead keeps it from becoming far larger and more important than it is. We have on hand now a request for the News Notes from 1,500 teachers of history; but the postage alone on this is too heavy an expense for us at present.

RECONCILIATION WORK AGAIN

The Federal Council of Churches, through its Secretary, Dr. Worth M. Tippy, has again invited us to cooperate with it in relief work in a labor dispute, this time in Danville, Va. Help is being given at present by the Textile Workers' Union. But milk, medicine, and nursing help are needed. The work would not be as dramatic as that of a year ago in Marion. There have been no riots there. But there is much bitterness of feeling, and there is need. The Union is simply keeping the people from starving. A telegram from the United Textile Workers

also asks us to send workers—reconcilers, people of good will, to carry on such a work for understanding as that in Marion. The matter was referred to the Board of Directors with power to act; but full information is to be gathered by the Secretary.

TAGORE IN POOR HEALTH

In regard to Tagore's visit, it was announced that he arrived on the 9th of October, and went directly to friends at Williamstown, Mass., and then to New Haven. There he had a serious heart attack, which forces him to cancel all his public engagements. Charles F. Andrews will substitute for him, wherever those responsible for the engagements are willing. The Poet's primary purpose in coming is to advertise his school at Santiniketan, and we are trying to help in this as far as possible.

On October 25th, he was to go to the home of William Biddle in Lansdowne for two weeks, and hoped to meet some Friends there. Lucy Biddle Lewis issued a cordial invitation to all to feel free to come to the house. The Poet wishes to meet them as far as his strength holds out. In November he will go back to New York, see a few groups there, and sail for Europe on November 12th.

THE VAN ETTENS

In introducing Henry van Etten, William Eves reminded us that he has been connected with the Paris Center since 1920, and has given his entire time to its work for the last five or six years. Henry van Etten made a short talk of thanks for the opportunity given him and his wife to visit this country, where he is dividing his time between visiting prisons and Friends schools and Meetings. Marcelle, not having as much English at her command, is not travelling about quite so much, and her little talk to the Committee was in fluent French, much enjoyed by those who understood it. Most of the Committee, however, were obliged to content themselves with Henry's talk alone. "We have enjoyed very much the two weeks we have been here. I know I had a good time. We are more than grateful for your kind invitation."

MUST FOLLOW IN HIS STEPS

Sincere we must be, some sacrifices we must make, and for the rest we must follow in the steps of the Lord till we grow into his likeness. It is a splendid endeavor, and in its very difficulties and elevation lie its greatness and its success.—JOHN WATSON.

An enthusiastic religion is the perfection of common sense.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

FROM THE CITY OF "BAY AN" CLIMATE"

Editor THE AMERICAN FRIEND:

The writer has been a resident of San Diego for practically five years and believes a few facts and figures about it would be interesting to readers of THE AMERICAN FRIEND.

San Diego was founded in 1769 by a Catholic priest named Junipera Serra. It was the first settlement in California and has a historical background of unusual interest. The early mission had great difficulties. The Indians were treacherous, unreliable and did not respond to the appeal of the missionaries. When the mission was burned and practically all its inhabitants killed, it seemed that the worst had come. Fort Presidio was the only remaining white settlement. Father Serra, however, did not despair. He said in effect, "Now the mission will grow. It has been born in blood." His words proved to be true. From then on the Indians began to accept the Christian teachings.

The city, whose population is 150,000 according to the 1930 census, is built around a well protected bay with an area of about twenty-one square miles. Many of the houses are built of white stucco on the Spanish style. These beautiful buildings on the hills surrounding the bay and the mountains in the background present a very attractive sight to the visitor.

The chief asset of the city is its bay. It is the only landlocked harbor between Panama and San Francisco. Shipping has not developed as it should because the bay is a trifle shallow and has not yet been dredged to any great extent. Arrangements have been made for widening the entrance channel and other harbor improvements are under way.

From a general religious standpoint, the churches have to meet the anti-Christian influence of Tiajuana, a booze, gambling and racing resort town just across the international border. The even climate makes Sunday bathing, Sunday automobile riding, Sunday fishing and other Sunday amusements very attractive. In the summer the beaches have a tremendous pull. In the winter the attraction is toward the snow-covered mountains. In spite of this there are many beautiful and flourishing churches.

A Friends meeting was established in this city about twenty-five years ago. The meeting has not grown as it should because of the various influences that

have arisen to hinder it. The present location is not suitable because the foreign element is coming into the community. The city is a very good field for our work. When a person changes the location of his home, his church connections are also apt to change. Either his old denomination has no church in the community to which he has gone or some other denomination presents a stronger appeal. A conservative estimate would be that the Society of Friends has lost probably one hundred members in San Diego because the local meeting was not in a position to present as strong an appeal as some of the other denominations. This also reveals the fact that we need to inculcate our principles into our membership so deeply that they will be retained in spite of the adverse influence of a change of location.

San Diego presents an opportunity and a challenge for Friends. Here is a growing city in which the anti-Christian influence is strong. Certain members, wealthy and influential, of the community would make this the Monte Carlo of America if they could. It is said that the church loses seven out of ten of its members who move from the eastern section and the middle west to the west coast. Our message, the revealing of Christ within, is especially suited to people who have cut loose from the old moorings and need something to tie to. Most of those who read this will probably not be able to do anything about this situation except to pray. That will help a great deal. Prayer more than any other thing has kept the present meeting going. Perhaps some can help by moving to the city and joining forces with us. Others may be able to give financial assistance. My last word for San Diego is, whatever you do, don't forget to pray for us.

GARLAND HANSON.

THE YELL AND THE BANG

Editor THE AMERICAN FRIEND:

It is said that at a public meeting of some character, David Starr Jordan once followed a speaker who, during the course of his remarks would bang the desk with his open hand and end many of his sentences with a yell.

When Dr. Jordan came to the front for his address he prefaced it by saying, "I long ago discovered that I can't yell and tell the truth," then proceeded with his part of the program.

It is remarkable how many public

speakers yell and slap the desk, who we would suppose by long experience and observation would have learned a better way to emphasize a statement. In either case it only serves to make the last word or two of the sentence unheard and thus the truth of the utterance is lost to the hearers.

Besides the shock it gives to the nerves of the audience and the loss of the words so much needed to get the speaker's meaning, it certainly is not in harmony with good elocution.

If the yell and bang must be used, many would appreciate it if such methods of emphasis could be discontinued by the minister of the gospel and left to the one who loves to harangue.

Authority and power do not require a yell or bang to prove either. These only detract from both and leave a sense of disappointment where, if the closing words of the sentence could have been heard, they would have carried conviction and satisfaction with them.

Is there any way to eliminate the yell and the bang from the pulpit?

ELIZA ARMSTRONG COX.

Whittier, California.

PROBLEMS OF CHURCH FELLOWSHIP

Editor THE AMERICAN FRIEND:

The article, "Problems of Church Fellowship," by Elizabeth H. Emerson, reminds me of my own experience. Working here since April, I have visited several of the many churches. Today I attended the largest one in the "Twin Cities" of Champaign and Urbana. One thousand were reported in attendance at the Sunday School.

This is what I call a large school. I remember that in one of our county S. S. conventions much was said about the large and the small school. Some one asked the speaker what he considered a small school? He said from 75 to 100. I wondered what a country school of 40 would be called.

I had the privilege of spending one Sunday afternoon in the home of Emory J. and Debora Rees, our former missionaries to Africa. Our fellowship together, talking over the work of home and foreign fields, was a great inspiration and blessing—as much so as if I had attended a Friends meeting.

Although I enjoy visiting the different denominations, I feel that the Friends church is the church for me and I shall be glad if I can be at home in church work again.

ELMINA CANADY.

Champaign, Ill.

Prayer is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life.—OCTAVIUS WINSLOW.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



HOMELY HOMILIES

By W. T. GUNN, D.D.

R. R. Smith, Inc., pp. 147, \$1.50

This choice collection of five-minute sermons, by the former moderator of the United Church of Canada, deals happily with a variety of incidents from the author's wide observation and rich experiences and will serve as pleasant reading, as illustrations, anecdotes and seed thoughts, or as sermons to children. A Scottish-Canadian humor seizes upon the apparently trivial and distills a spiritual tonic for all manner of men and women. From his varied hobbies through a long and active public career he carries over many lessons into this delightful collection of homilies. With Moses, he sees in burning bushes a spiritual message, and in the toward and untoward circumstances of life a revelation for human guidance. Many of these, culled from his pastoral experience, he has brought together here in an arresting fashion. Fifty homilies first spoken to his congregation and now given in book form, carry a helpful Christian message, brief and pointed, with a burr that makes them stick.

Less than five minutes for those who read readily and you have the message. A larger book with longer chapters may seem forbidding to busy people, but this one is for the leisure moments when a refreshing thought is appreciated and a wholesome smile will help in facing courageously the baffling problems. Would you entertain the children with a charming story, racy, sparkling with wit and humor, as they begin the day or at bedtime, here are some graceful arrows—a quiver full of them. Most of them have a Bible flavor and suited to the devotional period when the family gathers for prayer and thanksgiving as this paragraph will readily indicate: "Beyond all question the Bible is a most wonderful book, growing as we grow with it and like the scribe of whom it speaks, bringing forth treasures both new and old. There are the great treasures like the Lord's Prayer and the Twenty-third Psalm, rich with all manner of associations from the time we learned them at our mother's knee and hallowed by their help in the deep crises of our own experience. Then there are the new and homely little texts that flash out at us suddenly in the light of some fresh happening in our lives." This introduces a delightful study of "The Song of the Porcupine" which grew out of a discovery

in Zephaniah 2:14. Another is "The Little Singer in the Rain," "The Little Doors of God," and the last, a mid-summer meditation on "My Heart at Large," discovered in its French setting, "Je courrai dans la voie de tes commandements, quand tu auras mis mon cœur au large." Psalm 119:32.

HOW SHALL I LEARN TO TEACH RELIGION?

By BLANCHE CARRIER

Harper and Brothers, \$1.50

Miss Carrier is by no means new to the task of writing a book. Several from her pen have had wide acceptance by religious educators. However, she is perhaps better known for her outstanding leadership in the Dayton, Ohio weekday school of religion. In this volume she has set forth a defense of the newest phase of religious educational method known as the experience centered method. With great thoroughness she has shown what the ideals are that this new method would achieve and the methods by which these ideals are to be reached.

The approach and the treatment will come as a distinct shock to those who have grown rigid in the older method. Much is made of "experience," extra Biblical material is given a large place. The Bible is considered as a means to an end not an end in itself. Creative attitudes are desired, informal education is set over against a formal procedure, reality in experience is stressed, discussion and conversation are substituted for lecture or even mere question and answer. Perhaps this quotation will give a brief statement of the "experience approach." This method "does away with separate lessons—one ongoing experience will move through three, four, five weeks according to what needs to be done. The

discussion to think through to a new point of view, the activity to help in the discovery of facts and values, the worship to arouse desires and formulate convictions."

While many will not be in a position to accept in completeness the conclusions of this book, they cannot, as Sunday School Workers, neglect the reading of a book which so clearly sets forth a new viewpoint which has the approval of a large circle of religious educators.

✽

THE LESSON ROUND TABLE FOR 1931

EDITED BY RICHARD DODGE

Cokesbury Press, \$1.25

Users of the International Uniform Lessons will receive the 1931 edition of this Round Table with a hearty welcome. While it is true that the volume is not large, it yet has not taken on the too slight size of a vest pocket booklet. The lesson treatment is concise and still is full enough and contains suggestive material to a degree that will provide teachers with ample material.

Again this year the array of writers is of itself a challenge to read and use the book. Moffatt, Roberts, Atkins, Mouzon, Little, Rice, Hughes and others, names who have treated the lessons, mean rich significance to lesson material. Change has been made from the lecture method to the educational type. Maps which give the location of places involved will prove an aid to teachers. A constant use of this volume will surely enrich the teaching work of any teacher.

✽

PRIMARY METHOD IN THE CHURCH SCHOOL

By ALBERTA MUNKRES

Abingdon Press, \$1.25

All workers with Primary children who have acquainted themselves with the former book under this same title which Miss Munkres wrote ten years ago, will hail with delight this revised edition. This new edition will surely take its place of pace setting in this new decade.

Miss Munkres has through these ten years been developing with the onward progress of the educational methods and in this book has retained the old time-tested methods and also recorded the newer methods which have been the findings of careful experimentation.

Space will not permit a detailed comment on the subject matter. It is probably sufficient to say that here is a book no primary worker can be without. Twenty-two chapters, nearly 300 pages, several illustrations, dealing with the primary child, teaching methods, story telling, pictures, dramatics, handwork, sand table, music, worship, supervision, equipment, organization and administration. And with it all the price is low and the book is delightfully readable.

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QUAKERDOM • AT • LARGE

On the afternoon of October 17th, Baltimore Friends put on a big supper meeting to which all the ministers of that large city were invited. The address was given by Rufus M. Jones and the occasion was a very auspicious one.

* * * *

Anna M. Painter, whose old home was at Spiceland, Indiana, received the degree of Doctor of Philosophy at Yale University last June. Since 1921 she has been head of the English Department of the Northwest Missouri State Teachers College at Maryville.

* * * *

Sir George Newman gave the Halley Stewart Trust Lectures last month in London, England, in the Memorial Hall, the subject being "Health and Social Evolution." The respective titles of the four lectures were: 1, How England Learned to Control Disease; 2, Health Problems of the Modern Period; 3, Modern Collective Humanism at Work; 4, Gains and Losses in National Health; Needs of the Future.

* * * *

H. Trevor Lloyd, a young Welsh Friend, son of Jonathan Lloyd, of Ton Pentre, and brother of Arnold Lloyd who recently went to South Africa, has been selected by the National Union of Students of Great Britain as a member of a debating team of two to tour the Canadian universities. Last year he took his Bachelor of Science degree at Bristol University, and he has more than once been chosen as delegate to Student Conferences abroad. Early in October he sailed for Newfoundland accompanied by a Scotch student elected by the Scottish Students Representative Council.

* * * *

Margaret Loring Thomas of New York City, Recording Secretary for the National Board for the Women's International League of Peace and Freedom, attended meetings at the national capital several days ago, held for the purpose of discussing methods of setting up machinery supplementary to the Peace Pact. She writes that again and again, while in Washington, she was asked, "Why don't Friends do more for peace? If they cannot bring peace, who can?" She feels strongly that Friends should have a livelier sense of their responsibility in this very critical period in which the forces of war and peace are contending for the mastery.

* * * *

Hugh Headlee, who was graduated from Earlham College in 1929, and who has since been a member of the Faculty of the American University at Cairo, Egypt,

was engaged during the summer in an interesting piece of research work in public health. He has been associated with Dr. Barlow of the Rockefeller Foundation, formerly a medical missionary in China, who, for many years, has been studying diseases caused by parasitic flukes, which are common in oriental countries. Hugh's personal responsibility had to do with the supervision of surveys in connection with which he made a daily trip out to the villages where the surveys were being made.

* * * *

Edward Thomas, chairman of a Joint Peace Committee of New York Friends which has furnished speakers each winter for several years to upwards of forty meetings, reports twenty dates already for this season in response to their announcement sent out on October 8 which said, "Our Committee, representing every Quaker congregation of Greater New York, will be glad to send you one or two speakers to present this subject. Both men and women are available as speakers." The subject is "The Way to Peace Among Nations," and the speakers will urge one essential: "Disarm the hearts, for that is peace. They will urge dynamic, not dormant peace." They will urge such dynamic peace as led to the settlement of Pennsylvania, and to the Quaker relief work during and after the war; and which has led today to the Quaker Good Will Centers abroad, to the Peace Caravans at home, and to similar adventures in friendship by many other groups.

* * * *

Rufus M. Jones, Clarence E. Pickett and William I. Hull, each hastened to New Haven when the news was received that Rabindranath Tagore, the Hindu poet, was stricken with a severe heart attack. He had spoken at Mt. Holyoke College and had gone to Yale University to speak but this sudden illness has forced him to cancel his speaking engagements and maintain absolute rest. These Friends were able to arrange for his comfort and he was brought to the home of William C. Biddle at Lansdowne, Pa., where he will be under the constant care of a physician. He had come to America hoping to make contacts with prominent Americans to interpret his ideals of life and to arouse interest in his educational work. Plans are being worked out for raising \$500,000 which is needed for endowing his school in India. Visva Bhrati, the poet's latest poem and considered the greatest he has written, has been entrusted to Rufus Jones, which he hopes to have published

to help raise funds. A great banquet will be held in the poet's honor in New York on November 6, which will be the only prearranged part of his visit to be carried out. He plans to sail for his native country on November 12.

NEWS OF OUR MEETINGS

Russaviile, Indiana, Friends Meeting held a two weeks' revival effort, September 28 to October 12, with Evangelist Millie M. Lawhead of Van Wert, Ohio. She is an evangelist of much experience, and her gospel messages and Bible readings were better than ever. Ferne A. Bishop of Henderson, Mich., was the singer, and she won her way into the hearts of the people, both by her gospel singing, and by her beautiful Christian character. In the second week children's meetings were held after school. Twenty-five children professed conversion and, on Friday night the children rendered a much appreciated program of songs. Besides this there were about nine renewals and seven who received the baptism with the Holy Spirit. A good woman, who had come to doubt that God answered prayer, testified, that she had returned to the faith of her childhood. Many more bore witness to help received, and others show that they have taken advanced ground. Likewise those who failed to go forward give evidence of their spiritual loss.

* * * *

Blue River Quarterly Meeting, in Western Yearly Meeting, was held at Paoli, Indiana, October 25 and 26. George H. Moore of Ridge Farm, Illinois, was present and was most helpful in all his service. He served Paoli congregation as pastor for five years beginning in 1902 which gave his visit an added value. The entire Quarterly Meeting was marked by a fine spirit of service and fellowship.

* * * *

During October, Allen's Neck Missionary meeting, Dartmouth, Mass., was held at the home of Ella Gifford. The Young Friends Association met at Emma Sharatt's and arranged a winter program that should be of interest to the whole community on certain occasions. Rally Day was held on the 5th, and on the 10th a social event was held consisting of a bean supper, a public reception to James and Rebecca Wild, and a period of hymn singing. This was under the auspices of Young Friends Association and the proceeds was for a Notice Board for the Meetinghouse, which has been secured and is now in its place on the Meetinghouse lawn. Dartmouth Monthly Meet-

ing was held at Allen's Neck on the 22nd, at which James A. Coney was present and gave a helpful message. This was the annual roll call. Edna Gifford attended the annual meeting of the National Council for Prevention of War, at Washington, D. C. The Young Friends program included a Hallowe'en social for the children on 31st.

* * * *

Paoli, Indiana, congregation has given the pastor, Albert L. Copeland, a vacation which he and wife, Alice H. Copeland, expect to spend in Biloxi, Miss., in November with William H. and Lucy Smith who are members of the Paoli meeting. The Smiths invited their pastor and wife to make the visit to Biloxi, their winter home, at their expense. The Copelands will drive through and expect to visit New Orleans, Mobile and Pensacola besides other points en route.

* * * *

At the Monthly Meeting in New York, October 1, after the usual business, Jennie E. White gave an interesting account of the Passion Play at Oberammergau at which she was recently present. The midweek meeting opened on the 15th under the leadership of Allen Brown who is to give a series of addresses on the Apostle Paul, and Benjamin H. Doane who will continue his studies in the Old Testament History. Sunday, October 19, was a well occupied day. The Adult School opened with an attendance of over 200 men. After the regular meeting for Worship, some members attended the new meeting to be held weekly at 3:30 p. m. in Dr. Fosdick's Church on the Drive. At 6:00, the first Tea Meeting of the season, at which about seventy-five were present, was addressed by Benjamin H. Doane who told of his visit to England, and especially of his contacts with English Friends, and of the fine work that they are carrying out in their Adult Schools. Twentieth Street was well represented at the 15th Street Meetinghouse on October 21 when Rufus M. Jones gave an excellent lecture on Mysticism, stressing the importance of the Spiritual element in everyday life. At the meeting for Worship, October 26, William J. Reagan, Director of Oakwood School, New York, made us realize afresh the great need for sympathy and intelligent helpfulness in the world today.

* * * *

Albion and Martha Cornwall Gibson, recently from Denair, California, were at Londonderry, Ohio, meeting on October 12, where they were formerly pastors. He preached from 1 John 5:5 a forceful message. Both are taking a winter's rest at the home of her sister in Middleport, Ohio. Londonderry has been helped, of late, by the presence of the Quarterly Meeting Superintendent, Anna Farr Carey and her husband,

Arthur L. Carey; also by the clerk of the Quarterly Meeting, Orville Hunt, and his family. Valley Meeting, the extreme eastern Monthly Meeting of Wilmington Yearly Meeting, held an all-day meeting on October 12, with Frank Milner and Anna F. Carey presiding.

* * * *

Denver Friends began the pastoral year under the leadership of Arthur Kellogg, of Des Moines, Iowa, who is a student at Iliff School of Theology. New impetus was given to the Bible School by a visit of Marie Cassell of the Five Years Meeting. She conducted a conference of the teachers of the Bible School, took charge of the morning service for worship, also led the Christian Endeavor, this meeting being held in the mountains. Her talks were much enjoyed and inspired to renewed efforts. The Bible School had an enthusiastic Rally and Promotion Day. The Missionary Society has thirty-two members enrolled, and at the October meeting the study of "A Cloud of Witnesses," was begun, the first chapter being given by Flora Henshaw. The prospect seems bright for a successful year.

* * * *

The free meeting of Friends at Cornell University, Ithaca, New York, wishes to call to the attention of all Friends who may be in that vicinity the meetings for worship held at 7:00 o'clock Sunday evening in Barnes Hall.

WHITTIER ACTIVITIES

A recent outstanding day in the Church School was that of Promotion Sunday, when children and young people from six different departments, beginning with the Cradle Roll, were promoted into the next higher one. The exercises were in the form of a pageant, "The Garden of the Church School." All departments met in the main auditorium. The large platform was gorgeously decorated with many beautiful flowers, such as only California can produce at this season of the year. It was a veritable flower garden, arranged by the Church Decorating Committee, of which Mrs. Arthur Trueblood is chairman.

The keeper of the garden, Ben Jones,

walks graciously among the flowers. The Spirit of Summer comes upon the platform, and through the white double gates under the archway calls to the keeper, and asks for the Church School. The keeper leaves the garden and summons her. Nettie Gussum Allen represents the Church School and comes into the garden clothed in garments of purity. Summer talks with her concerning the boys and girls, younger and older, their vacation period, and their eagerness to get back again into their own Sunday School. Summer departs and the Herald, Stanley Trueblood, comes into the garden. He sounds the bugle call, when the children of the Cradle Roll department led by their superintendent, come up into the garden and are duly presented to the Church School. Each child receives a promotion card, and passes through the gates which are opened by the two gate keepers. They are received by a Hostess who awaits them.

Other departments, in turn, hear the bugle call, come, give proof of their worthiness, receive their diplomas and pass through the gates into the larger opportunity. Again the bugle sounds, when teachers, officers, Adult and Home Department Superintendents appear. The general superintendent, Louis T. Jones, and the pastor are summoned by the Herald, each voicing his joy in service and his hopes for the future. All present must have felt the power of the Church School and that it is truly worth while.

The mid-week prayer meeting October 1, was led by the pastor who used as his subject, "One Hundred and Fifty Years of Bible School, The Story of Robert Raikes." The attendance was large and the service not only full of interest, but deeply spiritual.

The Women's Bible Class had their first luncheon at the home of Doctor and Mrs. Coate, October 2. The afternoon program consisted mostly of travel reports given by the members of the class, who, during the summer, had been out of Whittier; next, out of California; and then by those who had been out of the United States. Several responded. One needs to hear these spicy recitals in order to appreciate what "travel" means.

The Get Busy Class, Dr. L. M. Greene,

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teacher, had a recent "Get together" evening in the Social Hall of the Church. Many of the dependables for active religious service are in this group.

The 15th anniversary celebration of the B. T. A. Class occurred in the Social Hall on the evening of October 24. It was an occasion of enjoyment and Christian fellowship.

At the last Pastoral Committee Meeting, a very splendid paper was read on "The duties of elders in a Friends Meeting," by Allen U. Tomlinson, Clerk of the California Yearly Meeting.

Elva G. Votaw is the able superintendent of the Junior Christian Endeavor. The first Church Night Supper, this new Church year, was held on October 5, and was under the auspices of the Woman's Missionary Society. The Edna Wilson Circle acted as hostess. Misses Florence and Margaret Binford gave a musical duet during the after-dinner program. A pageant, "Tithing Brings Happiness," was given by Mrs. Neushutz, Elo-Bell Lewis and Irene Estep. I'm sure all who heard it, will henceforth tithe. Caroline Trueblood led the devotional period, and Anna Votaw the singing. At the afternoon Missionary session reports of all of encouragement were given by the five different circles. The evening speaker was Mrs. J. W. Stenger, almost a lifetime missionary in India.

The Pastors' Association of California Yearly Meeting had "Pastors' Retreat Day," at Alamitos, October 16, when Villard O. Trueblood was one of the speakers.

E. L. Gregory preached recently at the Ramona Meeting.

The mid-week service, October 22, was in charge of the Woman's International League of Peace and Freedom of which Jane Addams is Honorary President. Ethelwyn Mills, President, and other members of the League were the speakers. May God bless every effort toward World Peace.

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WILMINGTON NEWS NOTES

No Young People's meetings, and Sunday School for adults only, were held the two Sundays, October 12 and 19, because of fear concerning the spread of infantile paralysis. A few cases in the community caused a strict quarantine for ten days by the county health officers.

E. E. Nothstine, a lecturer and astronomer of Columbus, Ohio, gave an illustrated lecture on "The Wonders of the Starry Heavens" on the evening of October 12. He applied what he has learned to Biblical and spiritual truth.

Mrs. Louise S. Swain of Pendleton, Indiana, a trustee of the Women's Reformatory, addressed Friends on the evening of October 19, on "The Other Woman," a study from personal experience with women criminals.

October 26 was Elliott Day in Wilmington. In the morning service, Errol T. Elliott of Richmond, the Five Years Meeting Secretary of spiritual resources, spoke helpfully on "The Springs of Religion." In the evening, Friends joined with the other Protestant churches of the city in a union meeting addressed by "Dad" Elliott, a well-known midwestern Y. M. C. A. secretary.

Mr. and Mrs. Charles Farquhar have motored to California by a northern route and are now at Los Angeles where they plan to reside for the winter. Miss Esther Mather accompanied them.

CARTHAGE ACTIVITIES

Sunday, October 12, was truly a rallying time for the Bible school and church of Carthage, Indiana, Friends after two Sundays away on account of re-roofing and re-decorating the church. A combined service was held centering in the Rally-day thought. There were one hundred and fifty-one present and the splendid offering of twenty dollars was applied to the re-decorating fund. Frank C. Guyatt of Newmarket, Ontario, a former pastor, was present and gave a few words of greeting. He also sang very acceptably in male quartet numbers.

The evening service was known as Bible-school Evening. The Junior choir sang, being directed by the pastor, and accompanied by the Bible-school orchestra. A short pageant was given by four Intermediates, after which Lillian E. Hayes, Secretary of Religious Education for Indiana Yearly Meeting, gave a very interesting talk on Bible school work.

Re-dedication services and the annual Home-coming were observed, October 19,

NEW INSPIRATIONAL BOOKS

A Diary for the Thankful-Hearted.....\$2.00
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A delightful anthology of prose and poetry chiefly intended for those who find it difficult to be "thankful-hearted" under the circumstances in which they are placed. However, others will find here a message of hope and courage to meet the daily tasks.

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The life of Jesus has appealed to the poets of all time. In this collection of more than 250 of the most quotable poems about Him, old and new authors are represented and the result is human, virile, and echoes the appeal of the Master of Men.

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Richmond, Indiana

when one hundred and eleven people were present for Bible school and morning worship. The pastor's subject was, "In the beginning God." Lillian E. Henley gave the history of the church since its founding in 1881. Dinner was served at the noon hour. The music given throughout the day was a special feature: two numbers by the male quartet; violin solos by Mary Ann Kulmer of Indianapolis; three numbers by the orchestra; a saxophone solo by Hoyt Addison; a piano number by Lucille Pitts; a vocal trio, composed of Alta Carr, Mildred Ulrick and Maud Phelps Rohm; and two vocal selections by Thomas Cox and wife of Anderson. Not the least of the day's pleasure was the reminiscent program in charge of Winona Newsom when so many responded with short talks. A happy closing was the singing of "Home Sweet Home."

The World's Temperance Program was observed at the morning service on October 26 when the pastor spoke on "Heavenly Citizenship." (Phil. 3:20.) At a union service in the evening, Odessa P. Rayle of Spiceland, State Director of the Health Department of the W. C. T. U., was the speaker, and a large audience was present.

The missionary society has started a friendly contest which will continue until February with Nell Beher as captain of the Reds and Winona Newsom, captain of the Blues. At the October meeting which met with Myrtle Garfield, twenty-nine members were present and five visitors, with four new members added. The missionary committee of the church, of which Cora N. McCarty is chairman, is very happy that this church was one of the three churches in the Yearly Meeting reaching a hundred points and winning a banner.

One cannot permanently compromise with one's conscience.—JESSIE K. JORDAN.

BIRTHS

BARRETT—To Leslie H. and Winnifred Allee Barrett, Arlington Heights, Mass., October 27, 1930, a daughter, Amaryllis.

LEGAL NOTICE OF PUBLIC HEARING

PUBLIC SERVICE COMMISSION DOCKET NO. 10236 IN THE MATTER OF THE PETITION OF THE PENNSYLVANIA RAILROAD COMPANY FOR AUTHORITY TO DISCONTINUE AND ABANDON ITS NON-AGENCY FREIGHT AND PASSENGER STATION AT OLIVE HILL, WAYNE COUNTY, INDIANA. Notice is hereby given that the Public Service Commission of Indiana will conduct public hearing in the above entitled cause in the Court House at Richmond, Indiana, at 10:00 o'clock A. M. on Tuesday, November 25, 1930.

Public participation in this hearing is requested by the Commission.

PUBLIC SERVICE COMMISSION OF INDIANA.
By W. P. HOLMES, *Examiner*.
Indianapolis, Indiana,
October 28, 1930.

MARRIAGES

BRANDENBURGH-CARTER—At the Friends Church, Stuart, Iowa, Esther H. Carter, daughter of Mr. and Mrs. C. W. Carter, and Wilbur H. Brandenburg, son of Mr. and Mrs. Albert A. Brandenburg of Boonsville, Kentucky. Alfred J. Hanson, minister.

POWELL-RICHARDSON—In Cambridge, Massachusetts, October 25, 1930 Fredrika Taber, daughter of Frederick A. and Harriette T. Richardson, to Wilson M. Powell Junior, son of Wilson M. and Elsie K. Powell of New York City.

DEATHS

HIATT—At Leavenworth, Kansas, September 9, 1930, Mary Eleanor Maris, daughter of Abram and Avis Starbuck Maris, at the age of 90 years. Born in Parke County, Indiana, she attended Bloomingdale Academy, where she met her future husband, Oliver S. Hiatt. In 1866 they went to Leavenworth, Kansas, and were pioneers in the upbuilding of that section of the state. Since the death of her husband in 1901, Mary Hiatt has resided with her daughters, Mrs. C. D. Lloyd and Mrs. Effie H. Van Tuyl. She was a birthright Friend and retained her membership, though removed from a Friends meeting.

NEWBY—At his home in New London, Indiana, September 26, 1930, suddenly while finishing his evening chores, Joshua Newby, a good, quiet, unassuming man, and a member of New London Meeting.

PADGETT—At New London, Indiana, September 3, 1930, suddenly while at his work, George Padgett, a loyal member of New London Friends Meeting.

TOWNSEND—In Pasadena, California, September 12, 1930, Elizabeth Roberts Townsend in her 89th year. Eldest daughter of Reuben L. and Elvira Lewis Roberts, she was born in Ohio, was a teacher for several years, and married the late Jesse R. Townsend. From 1883 to 1887 she and her husband were Iowa Yearly Meeting missionaries in Jamaica. During forty-three years in Pasadena she gave her strength and her prayers to many religious and welfare movements and was active in the work of California Yearly Meeting.

WELLS—At New London, Indiana, October 9, 1930, William Wells, a young man, dependable and conscientious, and a member of New London Meeting. He leaves a wife and three little boys.

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MERTTENS PEACE LECTURE

"Britain and America" being the Merttens Peace Lecture delivered at London Yearly Meeting, 1930, enlarged by John W. Graham, D. Litt., M. A. Price 60c, Friends Central Bureau, 1515 Cherry St., Philadelphia, Penna.

The American Friend

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4413 Indiana Ave. Take Indiana Surface Car, South Side Elevated to 43d. Bible School 9:30 a. m. Second Sunday each month is Suburban day, with luncheon served at 12 and Discussion Group meeting at 2:00. Arn B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry and Jane E. Summerhayes, address, 3580 Loss Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. T. Fourteenth car to Joy Road or Clairmont to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitt, Minister, 13924 Manor Ave., Phone 2383, Detroit.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Ave. and Villa Street. Bible School 9:30 a. m. Worship 11:00 a. m. and 7:30 p. m.; C. E. 7 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m. September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

MONTCLAIR, NEW JERSEY

Montclair Meeting—First day, 11 a. m., 41 Crescent, Montclair, N. J. We would be pleased to learn the names of Friends and Friendly people who would be interested in attending All-Friends Meeting. Write Richard P. I. burn, 822 DeGraw Ave., Newark, N. J.

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